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or the neighboring coast lands of Asia Minor. They were one of the many seafaring folk that worked down from the north toward Egypt in the days of the Twentieth Dynasty. It is an interesting suggestion that Sisera of Judges, chap. 5, was a Philistine prince; but it is at present only a conjecture. The treatment of the problem of the Phaestos disk seems to move along right lines. The identification of the Samson-story with a sun-myth is repudiated, but not proven illegitimate. The Tiglath-pileser III mentioned on pp. 63 and 134 is now known to have been the fourth king by that name. The careful reading of this book will convince any novice that the interpretation of the life and literature of the peoples of Palestine is no simple matter but calls for a wide range of learning and sober self-restraint in the estimation of the value of isolated details. All future historians of the Philistines will be heavily indebted to Professor Macalister for bringing together here so much material upon the question and for his suggestive treatment of that material.

GAUTIER, LUCIEN. *Introduction à l'Ancien Testament*. 2d ed. 2 vols. Lausanne: Bridel & Co., 1914. xvi+1091 pages. Fr. 20.

This is the best French introduction to the Old Testament and well deserves to go into a second edition. It is professedly popular in its aim, and has achieved that aim in very large measure. The audience addressed is made up, not of ministers and theological students, but of laymen in biblical and theological study. Most popular introductions satisfy themselves with very brief dogmatic statements of results regarding the literature of the Old Testament and do little in the way of elucidation and demonstration of the evidence upon which the results rest. Professor Gautier's extended work goes most carefully and fully into the processes by which the conclusions have been reached. But with the characteristic French faculty for clearness and simplicity, he makes every step of the way plain to the intelligent non-specialist. He shows himself closely acquainted with the best work upon the Old Testament in English and German as well as French. This edition differs from the first, published in 1906, only in that it takes account of the important publications and discoveries of three later years. The work is comprehensive, covering not only special introduction to the books of the Old Testament Canon and the Apocrypha and Pseudepigrapha, but also introduction to the study of the text, the Canon, and the Versions. The standpoint of the author is that of the historical school and his particular attitude is nearer to that of Cornill than the more cautious position of Driver. The book is an admirable piece of scholarly popularization and should do much to make French Protestants familiar with modern methods of interpretation.

KNUDSON, A. C. *The Beacon Lights of Prophecy. An Interpretation of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah*. New York: Eaton & Mains, 1914. xii+281 pages. \$1.25.

These "Beacon Lights" are introduced by a chapter on "The History and Nature of Prophecy." The book is written for easy reading by those not trained in scientific Bible-study. In subject-matter, scope, and style it is admirably suited to the needs of its intended readers. As becomes such a book, it is cautious and sober in its criticism. But the essentials of the modern view are assumed to be correct and the whole presentation is printed with reference to them. The reading of the book will do much to introduce Sunday-school teachers and students to a sane and helpful understanding of the Hebrew prophets. Some of its statements need modification; as, for example,

when it makes Moses to have done away with polytheism in Israel, or represents Elijah as denying the existence of all gods except Yahweh, or says that the critical controversy regarding the Book of Isaiah is now over. But it is encouraging to see so modern an interpretation of biblical literature issued by the publication society of so soundly evangelical a body as the Methodist Episcopal church.

DRIVER, S. R. *An Introduction to the Literature of the Old Testament.* (International Theological Library.) New Edition. Revised 1913. New York: Scribner, 1914. lii+577 pages. \$2.50.

This is the last edition of this famous work to be prepared by Dr. Driver himself. This book has become one of the established institutions of Old Testament scholarship. During the last twenty-three years it has rendered invaluable service to the cause of English scholarship. It is to be hoped that this valuable collection of facts may not be allowed to pass out of use; but that under other editorship it may be kept up with the times and continue its founder's service to later generations, even as do Gesenius' *Grammatik* and *Handwörterbuch*. This new edition preserves the plates of its predecessor, with paging unchanged. The new elements are found in the addition of the more important books of the last five years to the bibliographies; in a new treatment of Isa. 22:1-14, and in a fifteen-page list of addenda. Among the latter, are important notes on the names of God in the Pentateuch and on the Aramaic Daniel. In the former, the position represented by H. M. Wiener and J. Dahse is stated and overthrown. In this exposure of the weakness of that position, the articles of Dr. Skinner in the *Expositor* of April to September, 1913, are summarized and effectively used. On the Aramaic of Daniel, reply is made to the criticism of the theory of Maccabaeon date presented by R. D. Wilson, of Princeton, in the *Princeton Biblical and Theological Studies* (1912). Driver has no difficulty in making good his position. There is nothing, in the Aramaic of Daniel to forbid its having been written in the Maccabaeon period. On p. 205, Tiglath-pileser IV should be read; likewise Shalmaneser V. On p. 22, Gressmann's *Mose* (1913) should be added to the literature on Exodus. Fowlers *History of the Literature of Ancient Israel* (1912), should go in on p. 2.

GOODRICK, A. T. S. *The Book of Wisdom*, with Introduction and Notes. (The Oxford Church Bible Commentary.) New York: Macmillan, 1913. xii+437 pages. \$2.00 net.

Mr. Goodrick has provided an extended introduction to Wisdom, a new translation with detailed critical historical and exegetical notes, a group of special notes on notable passages, some appendices, and full indexes. He does not print a Greek text, but bases his translation mainly upon that of Swete with occasional corrections. In two general points his views on the book differ from those of previous investigators of it. He "cannot accept the assumption that the Book of Wisdom is a homogeneous whole, written by the same pen, at the same time, and with the same purpose," and he is convinced "that the author did not really know Greek," and his use of it is that of a cultivated foreigner trying to write not common dialect but classical literary Greek. Nor is the writer so conversant with Greek learning and philosophy as has sometimes been claimed. Of the three contrasting strata of the book, chaps. 1-6, 7-9, and 10-19, Goodrick thinks the Solomonic section 7-9 subsequent to the other two, but probably from the same hand. The whole work reflects the persecution of the Alexandrian Jews under Gaius, and was written soon after that experience. No one definite